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Wycliffe, John, d. 1384,
The last age of the Church



Wm. D. Strong
1844

THE LAST AGE
OF
THE CHURCH.

The

By JOHN WYCLYFFE.

Now first Printed

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EDITED WITH NOTES,

By

Fellow of Trinity College, and Treasurer of St. Patrick's Cathedral.

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M. DCCC. XL.



¶ The Preface.



Well known popular Writer on the History of the Christian Church has given it as his Opinion, that whoever will carefully examine the original Records, will soon be convinced that the Merits of *Wycliffe*, as a Reformer, have been considerably exaggerated. How far this is true or not, the Writer of these Pages will not attempt to determine; but certain it is,

Milner,
Hist. of the
Church, vol.
iv. p. 121.
Lond, 1819.

that to “examine the original Records,” with a View to discover the real Doctrines and Opinions of *Wycklyffe*, is much more easily said than done; and the Reader who seeks for Satisfaction from the Biographers of the Reformer, or from the Historians of the Period, will soon be convinced that the original Records, and above all, the still remaining Writings of *Wycklyffe* and his Followers, have never been examined with the Care and Attention necessary for the Purpose of forming a just Estimate of his Opinions, and of the Merit of his Efforts at a Reformation of the Church.

The List of *Wycklyffe's* Writings pub-

lished by Bishop *Bale*, in his Work, *Scriptorum Majoris Brytanniæ Catalogus*, has been necessarily made the Basis of all that subsequent Writers have collected. It has been reprinted, with many useful additions, by the learned and indefatigable *John Lewis*, of whose Labours every Student must speak with Gratitude. Mr. *Baber* also has done much towards assisting future Inquirers, by the very valuable List of the Reformer's Writings that he has compiled. Here, however, we must stop; Mr. *Vaughan's* Compilation has not added much to our Knowledge of the Subject, nor can it be commended either for Accuracy or Learning; and

Cent. vi. p. 450.

The Hist. of the Life of *John Wiclif*, D.D. By *John Lewis*, M.A. Oxf. 1820.

Memoirs of *Wiclif*. By the Rev. *H. H. Baber*, M.A. 4to. Lond. 1810.

The Life of *John de Wycliffe*, D.D. By *Robert Vaughan*. Lond. 1831.

The Life of Mr. *Le Bas* does not profess to do more
Wiclif. By than follow his Predecessors. His hum-
Chas. W. Le Bas, M.A. bler Task, however, has been executed
 Lond. 1832. with great Elegance and Judgment.

The Truth, therefore, is, that until the Works of *Wyclyffe*, real and supposititious, be collected and published, it is vain to talk of determining his Opinions, or fixing his real Merits as a Reformer; and it is with the Hope of directing Attention to this Subject that the following Tract is now printed. The learned *Henry Wharton* was willing to believe that all the Writings of *Wyclyffe* might in his Time have been recovered: “*omnia Wiclefi scripta,*” he says, “*in Anglia adhuc deli-*

Appendix
 ad Histor.
 Litterar. Cl.
 V. *Gul.*
Cave. vol. ii.
 p. 63. Fol.
 Oxon. 1743.

tescere, et ex Bibliothecis nostris qua publicis qua privatis in lucem erui posse, lubenter crederem.” Perhaps we have still all the MSS. that existed in *Wharton's* Time, and it may be still within our Power to rescue them from the Oblivion in which they have so long been suffered to remain. But the Chances of their Destruction are every Day becoming greater, and Delay in such an Enterprize is highly dangerous. It is true that many of these Documents will be found dry, and to the popular Reader uninteresting; buried in the barbarous Latinity of the Schools, or concealed under the perhaps still more obsolete English of the fourteenth Century.

The Preface.

But they who would engage in such a Labour as the Publication of the Works of *Wycklyffe*, must be above the narrow Influences of modern Utilitarianism. They must keep in View a higher Field of Learning than comes within the Sphere of Mercantile Speculators in Literature, or Useful Knowledge Societies. They must feel that the Value of these Documents as Compositions, is but a secondary Object in their Publication ; the great End must be the Discovery of Truth, and the Preservation of the Remains of an illustrious Character in our History. What nobler, what more imperishable Monument could the Gratitude of England raise to her first

Reformer, than a complete and uniform Edition of his extant Writings ?

The Editor is fully sensible that the Tract which is now for the first Time given to the public, is very far from being a favorable Specimen of the Works of *Wycklyffe*. But it commended itself for Publication on many Grounds : First, its Shortness. Secondly, its early Date ; for it bears internal Evidence of having been composed in the Year 1356, and must, therefore, (if See Page xxxi. really by *Wycklyffe*,) have been the earliest of his Writings. Another Motive for publishing this Production is furnished by the Consideration, that, if it be genuine, it reveals to us a Fact not dwelt upon, so far

as the Editor knows, by any of the Reformer's Biographers; namely, the Connexion which existed between the earlier Doctrines of *Wycklyffe*, and the prophetic Speculations of the *Beguins*, circulated under the Name of the famous Abbot *Joachim*.

It remains, however, to be proved, that the Tract now printed is really *Wycklyffe's*; and this, the Editor admits, seemed to him an additional Reason for selecting it for Publication; inasmuch as it served at once to raise the Question, How far we have certain Grounds for attributing to *Wycklyffe* the Writings that exist under his Name; nor is it perhaps too much

to say, that this is a Subject which the learned World has never been in a Condition to consider fully. Yet there is no preliminary Question more deserving of Attention, if we would form a just Estimate of our Reformer's Merits; for it must be evident to every reflecting Reader, that if we are in any Degree uncertain of the Genuineness of such Writings as are quoted under the Name of *Wycklyffe*, the Conclusions drawn from them, as to the Nature and Character of his Doctrines, must be in the same Degree uncertain, and destitute of Authority.

In the present Case, the Grounds upon which the following Treatise has been as-

signed to *Wycklyffe*, are no more than these:—First, that it is found in a MS. Volume of the fourteenth Century, which contains several other Tracts, that are believed to be *Wycklyffe's*. Secondly, that it has been ascribed to *Wycklyffe*, by Bishop *Bale*, Mr. *Lewis*, and, after them, by his more modern Biographers.

These Remarks are not made with a Design to cast any Doubt on the Genuineness of the following Treatise. It is very probably by *Wycklyffe*, although we have no better Reason than the Authority of *Bale* for thinking so. But if any Reader should entertain a Doubt on this Subject, deeming the Tract unworthy of

our Reformer, (as many will doubtless feel it to be very different from what they would have expected from the Pen of *Wycklyffe*,) the Editor must confess himself unable to satisfy such Scruples ; nor is he aware of any Argument by which the Authority of *Bale* and *Lewis* can be supported. The Conclusion, however, to which he desires to bring the Reader, and for the Sake of which he has hazarded these Remarks, is simply this, that until the various Treatises attributed to *Wycklyffe* are collected, and rendered accessible to the Learned, it is vain to think of deciding the Question how far any given Tract is worthy or unworthy of his Pen.

One other Particular, concerning the following Work, remains to be considered.

Vaughan's
Life of
Wycliffe.
Vol. i. p.
255. Note.
2nd Edit.

Mr. *Vaughan* tells us that “this is one of the Reformer’s Pieces that is to be found only in the Library of Trinity College, Dublin;” and this may, for aught we know, be true, although perhaps it only means that no other Copy of the Tract was elsewhere found by Mr. *Vaughan*. Certain, however, it is, that Bishop *Bale* has entered the Treatise in two different Places of his Catalogue, and under two different Titles; from which we may infer, that in his Time, or in the Times of those from whom he copied, the Tract was found in two different Collec-

tions. In one place he enters it thus:—
(See No. 84 of *Lewis's Catalogue.*)

“ De simonia sacerdotum, lib. 1. Heu magni sacerdotes in tenebris.”

Balaus, De Script. Brytanniæ. Cent. vi. p. 453.
Lewis, Life of Wiclif, p. 195.

In another place he gives it the Title under which it is now published, and describes it thus:—

Bale, U. S. p. 454.
Lewis, p. 205. No. 148.

“ De ultimâ ætate Ecclesiæ, lib. 1. Sacerdotes, proh dolor! versantes in vitiis.”

It is by no means improbable, therefore, that a second Copy of the Tract may still exist, under some Disguise, in our public or private Libraries.

The Volume from which the Treatise is now printed, is preserved among the

MSS. of Archbishop *Ussher*, in the Library of the University of *Dublin*. It appears to have been once the Property of Sir *Robert Cotton*, whose Autograph is found on the lower Margin of the first

Page, in his usual Form of Signature :

See *Nichols'*
Autographs,
Plate 44.
No. 5.

“*Robert Cotton Bruceus.*”

On the upper Margin of the same Page, in a Hand of the early Part of the sixteenth Century, now nearly obliterated, may be traced the Words,

“*Wiclefe roas a thousand thre hūderyd thre schorr and uiij.*”

Over which Sir *Robert Cotton* has written,

“*Anno 1368. Wicklif workes to the Duk of Lancaster.*”

Nothing appears in the Volume to indicate the exact Year in which it was transcribed, but the Hand-writing would lead us to assign it to the latter End of the fourteenth or Beginning of the fifteenth Century. It is imperfect in some places, but contains a very valuable Collection of the Tracts of *Wycliffe*, for a complete List of which the Reader is referred to some Papers that were published in the Year 1835, in the *British Magazine*; where he will also find an Account of the Treatise, now for the first time printed, “*On the last Age of the*

British Magazine, vol. vii. p. 532, and p. 690. Vol. viii. p. 267, and p. 402.

The Preface.

Chirchc,” with an Exposure of certain Mistakes that have been committed respecting it. Several of the Remarks contained in those Papers have been transferred to the Notes, which will be found at the End of the present Volume.



¶ The last Age of
John Wycliffe,

M.ccc.lxj.



of the



Was forsorwe grete pres-
tis sittinge in derkenessis ¶ Ps. 106.
in schadewe of deep/ nozt
hauynge him pat openly
criep/ al þis I wille zeue zif
you auaunce me. Þei make reseruaciouns/
þe whiche ben clepid dymes/ ffirst fruptis/
oper pencions/ aftir þe oppynioun of
hem pat trete þis matir. For no more

schulde fatte beneficis be reserued p̄anc
 smale/ zif no pryuy cause of symonpe
 were tretide/ pe whiche I seie nozt at
 Joachim. pis tyme. But Joachur/ in his book of
 pe seedis of profetis & of pe seyingis of
 popes & of pe chargis of profetis/ trectynge
 pis matir/ & spekyng of pe rente of dymes/
 Psal. 90. seip pus/ foure tribulaciouns Davy pe
 profete hay bifore seid/ pe seuynty & nyne
 chapitre/ to entre into pe Chirche of God/
 Bernard. & Bernard acordy pere wiy/ bpon can-
 tica/ pe pre & pritty sermon/ pat ben/ a
 nyztly drede/ an arwe fleyng in day/
 chaffare walkyng in derkenessis/ & myd-
 daïs deupkrie/ pat is to sepe/ antecrist.
 Nyztly drede was whanne alle pat slowen
 seyntis demyd hem silt do scrupse to

God/ & pis was pe firste tribulacioun pat ontrede pe Chirche of God. Pe arwe fleynge in day was desceyt of heretikis/ & pat was pe secunde tribulacioun pat entred pe Chirche of Crist. Pat is put of bi wisdom of seyntis/ as pe firste was cast out bi stedfastnesse of martiris. Chaffare walkynge in derkenessis is pe pryui heresie of symonyans/ bi resoun of whiche pe pridde tribulacioun schal entre into Cristis Chirche/ pe whiche tribulacioun or angusch schal entre pe Chirche of Crist in pe tyme of pe hundrid zeer of .x. lettre/ whos ende we ben/ as I wele preue/ & pis myscheif schal be so heuy pat wel schal be to pat man of holy Chirche pat p̄ane schal nozt be on lyue. And pat I preue pus

Joachim.

bi Joachrin in his book of pe deedis of profetis. Men of ebreu tunge hauep xxi lettris/ and byngynge fro pe first of ebreu lettris/ & zeuyngge to euery lettre an hundred zcer/ pe oolde Testament was endid whāne pe noumbre zeuen to pe lettris was fulfillid. So fro pe byngynnyngge of ebreu lettris in to Crist/ in pe whiche pe oolde Testament was endid/ weren two and twenty hundriddis of zceris. Pis also [he] schewip openly bi descripcioun of tyme/ of

Eusebi.
Bede.
Haymound.

Eusebi/ Bede/ & Haymound/ most preued of acounteris/ or talkeris. So Cristen men haueu xxi lettris/ & byngynnyngge fro pe first of Latyn lettris/ & zeuyngge to eche .c./ pe newe Testament was endid whanne pe noumbre of pes as-

signed lettris was fulfillid. And þis is as
 soy as in þe bigynnynge God made
 heuene & erpe/ for þe oolde Testament is
 figur of þe newe. But aftir **Joachim** Joachim.
Bede/ fro þe bygynnynge of Latyn lettris Bede.
 to þe comynge of Crist weren seuene hun-
 dred zeere/ so pat Crist cam in þe hondrid
 of .h'. lettre/ Crist stepe to heuene/ and
 aftir pat/ undir .k'. lettre/ Crist deliuered
 his Chirche fro nyztly drede/ þe whiche was
 þe firste drede pat Goddis Chirche was inne.
 Aftir pat/ vnder .m. lettir/ Crist deliuered
 his Chirche fro þe arwe fleynge in day/
 pat was þe secunde tribulacioun of þe
 Chirche/ & pat was demynge by **Joachim** Joachim.
 & opere pat vnder .m. lettre schewede þe
 multitude of heretikis contrarynge þe

birpe of Crist his pascioun & his assen-
 cioun/ in pat pat .m. lettre most figured
 Crist. Euery lettre in pe abece may be
 souned wip oppn mouy sauc .m. lettre one/
 pe whiche may nozt be souned but wip
 clos mouy. So Crist myzte nozt come out
 of pe maydenes wombe/ but sche hadde be
 clos. And pes ben uerse of .m. lettre/

College claustris exire solent patefactis/
 Una sed ex istis nō egreditur nisi clausis.

Aftir pat/ bndir .x. lettre/ was pe
 pridde tribulacioun in Goddis Chirche/
 pe whiche .x. lettre is last of Latyn lettris/
 & pe pridde tribulacioun schal be schewid
 in pe hondrid zeere of .x. lettre. I preue
 it bi two resouns/ pe firste is pis. Petir

pe Apostle pe whiche was in pe tyme
 of .E. lettre/ myzte not bttirly distric
 Symoun Magus/ but bi helpe of Poul/ Act. 8.
 pe whiche was pe prittenepe Apostil. So/
 zif .x. lettre be pe prittenepe fro .E. lettre/
 in pe tyme of .x. lettre Crist schal clanse
 his Chirche fro marchaundise walkynge
 in derkenessis. Pe secunde resoun is suche.
 Sit cam nozt pat tribulacioun pat schal be
 in Goddis Chirche bi cause of chaffare
 walkynge in derkenesses/ & pat pat is pro-
 phesied schal come. Sippe panne pat we
 ben in .x. lettre/ as it is schewid/ pis tri-
 bulacioun schal come in .x. lettre opere
 aftir/ but aftir .x. lettre/ pat is pe last of
 Latyn lettris/ schal be no tribulacioun
 in Goddis Chirche bote pe fourpe & pe

Antecrist.

laste/ pe whiche schal be bi pe deuel of mydday/ pat is Antecrist/ pe whiche tribulacioun bi no Latyn lettre may be certified/ as pes pre bifore. For his comynge oonly to God is knowen/ & knowleche of him to God oonly reserued. Whefore it folloiw pat bndir .x. lettre schal be schewid pilke tribulacioun pat schal be in Goddis Chirche/ by resoun of chaffare walkynge in derkenessis.

Bede.

Joachim.

Pat we ben bndir pe hundred zecere of .x. lettre/ I schewe schortly by Bede vpon pe profetis of Sibille/ and by Joachim in pe book of pe seedis of profetis/ & opere wriiteris of stories. Fro pe bygynnyng of Latyn lettris to Crist Ihū/ were seuen hundred zecr/ and fro Crist til now/

prittene hundred zeer and sixe & fyfty/ so Nota.
 pat pere ben to come of our abece but foure
 & fourty zeer/ & bi þis of þe hundred zeere
 of .x. þey passid sixe & fifty zeere. Þe
 synnes bi cause of whiche suche persecu-
 cioun schal be in Goddis Chirche our
 tyme ben þes/ for Goddis Chirche is
 foundid in kynrade of prelatis. Þis same
 reckened Ioachim in þe bookis bifore. Also Joachim.
 for goodis of holy Chirche pat prelatis
 wip holdeþ to hem/ as pensiouns/ firste
 frutis/ fermes/ prouendris/ þe whiche may
 wel be clepid collibiste/ þes synnes and
 opere suche ben marchaundise walkynge
 in derkenessis. Þe manere of tribulacioun
 schal be such as Ioachim seip in þe book Joachim.
 of þe charge of profetis. Men of holy

Carnotensis, in Poly-cratico.

In lib. 8^o.

Chirche schal be seyde in a manere of careyne/ þei schal be cast out as dogge in myddis placis. Her wip acordip Carnotensis/ in a book pat he clepip pollicraticon/ þe seuente book/ þe tenþe chapitre/ & he alepey Gregor seynge þus/ pestilencis/ smyttingis to gidere of folkis/ & hurtlynge to gidere of rewmes/ & opir harmes schal come to þe erþe/ for pat worschipis of holy Chirche beþ zeue to unworpi men. And in þe eizteþe book/ defaute of prestis among Goddis folk bryngip in tirnauntis. Pat þis tribulacioun is nyze/ and whanne it schal come/ bi hem pat tretip þis matir is/ whanne men schulle wante teep/ and comynly alle children/ boren sippen þe first pestilence/ ben such pat wanten eizte

grete teep. **Merwyn** acordip **Merlyn** Am-
 brose/ pat such angusche is nyze/ for as Merlyn
Ambrose.
 by hem/ in pe tyme of pe myscheif of pe
 kok/ pat we clepe fraunce/ pat schal be
 distroyed by pe sixte of irlond/ pe witt is
 our kyng wyf his children. **Sibille** acor- Sibille.
 dip herto/ pat suche tribulacioun is nyze/
 in pes berse :

Gallus succutus aquile bicricia signa/
 Mundus adorabit/ est brbs bix presule
 digna/

Papa cito moritur/ Sesar regnabit bbique/
 Sub quo tunc bana cessabit gloria cleri.

Pei pat treten pes berse of **Sibille**/ alle pat
 E haue seen/ acorden in pis/ pat seculer
 power of pe **Wooly Goost** elispitid/ & pat

dey/ beniaunce of swoerd/ myscheifs bn-
 knowe bifore/ bi whiche men pes daies
 schule be ponyschid/ schulen falle for synne
 of prestis. Men schal falle on hem/ &
 caste hem out of her fatte beneficeis/ and pei
 schule seye/ he cam in to his benefice by
 his kynrede/ pes bi couenant maad bi-
 fore/ he for his seruyse/ & pes for mo-
 neye/ cam into Goddis Chirche. Panne
 schal eche suche prest crye/ Alas/ Alas/
 pat no good spiryt dwellid wip me at my
 comynge into Goddis Chirche. Pe
 wordis of Josue 2. e^o. pe pridde. I seide
 pat Crist entrede into hooly pingis/ pat
 is holy Chirche/ by holy luyunge & holy
 teching/ preynge pe ffadir for vs. Pe
 Mayster of Scholys rechersip/ pe pridde

Mayster of
 Scholys.

book of Kyngis/ pe v. co./ aftir pe talis
 of Iewis of Salamon/ pere was a stork
 hadde a berd/ & his berd was sperid vnder
 a vessel of glas/ and whanne pis stork sau
 his brid/ & pat he myzte nozt come to
 hym/ he brouzt a litil reed worme out of
 wildirnesse/ & wiy his blood he anoyntide
 pe glas. Pe glass to barst/ & pe brid
 fleye his wey. So oure Lord pe Fadir
 of heuene hadde mankynde in helle/ pat
 was glasyne/ pat is to seye britil as glas.
 To breke it he brouzt suche a litil reed
 worme/ pat was our Lord Jhū Crist/
 as Dauid scip/ pe on & twenty Salme. 21. Psal. 21.
 Ego sum bermis/ & non homo/ I am a
 worme & no man/ & wiy his blood he
 delhyured mannes kynde. Zacarie writip/ Zach. 9.

ye nyne chapitre/ pou forsope wip blood
 of witnesse/ or pi testament/ hast ledde
 out hem pat were bounde in ye pyt. So
 whanne we weren synful/ & children of
 wrappe/ Goddis sone cam out of heuene/
 & prepping his fadir for his enemyes/ &
 he deyed for us panne/ myche rapere now
 we ben maad riziful bi his blood schule be
 saued. Poul writip to ye romayns.
 Rom. v. b. c^o. He schal prepe for us. Ihūs
 wente into heuene to apere to ye semblant
 of God for us. Poul to ye hebrees. Ye
 whiche semblant he graunte us
 to see/ pat luyey & regney
 wipout cende/
 Amen.

NOTES.



Notes.

How far the foregoing Tract has suffered from the Carelessness or Ignorance of the Transcriber, it will not be possible to determine, until another Copy shall be discovered. It is the Object of the following Notes to correct some of the more obvious Mistakes, as well as to trace the Historical Origin of the Tract, and to explain its References and Allusions. The Editor has not thought it necessary to preserve in every Instance the Contractions of the original Manuscript; but he has carefully

retained the Spelling, even in some Cases where an Error of the Transcriber is evident. The Anglo-Saxon Letters, *ƿ* and *ȝ*, are used throughout the MS., and are preserved, as being characteristic of the Orthography of the Period.

PAGE xxiii. line 3.

Doȝt haunȝe hím pat openly criep.

There seems some Error or Omission of the Transcriber here; but the Allusion is probably to St. Matt. iv. 9. A learned Friend has ingeniously suggested to the Editor, that “nought-having” may mean disregarding, *pro nihilo habentes*, not fearing, abhorring, or thinking any Harm of him that openly crieth, “all these Things will I give thee, if thou wilt fall down and worship me;” i. e. not fearing the Demon of Simony. “Avance” is

perhaps substituted for *adoraveris*, in order to render the Passage more applicable to Clerical Simony, or Purchase of Preferment.

Ibid. line 6.

¶ei make reseruaciouns.

The Exactions of the Court of *Rome* had been made the Subject of Legislation in *England*, from the 35 of *Edw. I.*, in which Year (A.D. 1306-7) Petitions were presented to the King from the Nobility and Commonalty of the Realm against the intolerable Exactions of the Pope; (*Super variis novis et intollerabilibus gravaminibus, oppressionibus, injuriis, et extorsionibus . . . auctoritate et mandato Domini Papæ*;) and these Petitions were the Occasion of a Statute, passed at a Parliament held at *Carlisle* in that Year, whereby the Papal Taxation of Abbeys and Religious

Ryley, Placita Parliamentar. p. 379.
Statutes of the Realm, Vol. i. Lond. 1810, p. 150.

Ibid. p.
316.
Gibson's
Codex, p.
65. 2nd
Edit.

Glossarium,
in voc.

Coke :
Part. i.
lib. ii. c.
12, sect.
215.

Houses was restrained, and in certain Cases prohibited. In the Year 1350-1, however, (25 *Edw.* III.) only Six Years before the Date of the Tract before us, the Statute *against Papal Provisions of Benefices* was passed, in which the Pope's Power of presenting to Benefices in *England*, in Violation of the Rights of the natural Patrons, was restrained, and the Provisors attached. The Word *Reservation* seems to be used in the Text to denote the *Provisions* prohibited by these Acts of Parliament;—it is thus defined by *Du Cange*: “*Rescriptum seu mandatum summi Pontificis, quo certorum beneficiorum, cum vacaverint, collationem sibi reservat faciendam cui voluerit, aliis legitimis collatoribus exclusis.*” This is exactly what the Statutes referred to term *Provision*. The Word *Reservation*, however, is used by our modern Law Authorities in a more general Sense, to denote

a Rent or Profit reserved by the Owner of an Estate or Tenement for his own Use: and in this Sense the First Fruits or Annates, Tenths, and Pensions, claimed by the Court of *Rome*, are rightly termed *Reservations*, and in their Origin are clearly Simoniacal: such Pensions, First Fruits, and Tenths being in fact the Price paid to the Court of *Rome* for Collation, as appears from the Statute 13 *Ric.* II. *Stat. 2, c. 2*, (A.D. 1389-90,) where after reciting the Statutes 25 *Edw.* III. and 35 *Edw.* I. the Act goes on to complain: *Et ja monstre soit a n̄r. sr. le Roi &c.* “ And now it is shewed to our Lord the King, in this present Parliament holden at *Westminster*, at the Utas of the Purification of our Lady, . . . by the grievous Complaints of all the Commons of his Realm, that the Grievances and Mischiefs aforesaid do daily abound, to the great Damage and Destruction of all this

Statutes of the Realm,
vol. ii. p. 70,
71. *Lond.*
1816.

Realm, more than ever were before, viz. that now of late our Holy Father the Pope, by Procurement of Clerks and otherwise, hath reserved, and doth daily reserve to his Collation, generally and especially, as well Archbishopricks, Bishopricks, Abbeys, and Priories, as all other Dignities, and other Benefices of *England*, which be of the Advowry of People of Holy Church, and doth give the same as well to Aliens as to Denizens, and taketh of all such Benefices, the First Fruits, and many other Profits, and a great Part of the Treasure of the said Realm is carried away and depended out of the said Realm by the Purchasers of such Graces; and also by such privy Reservations many Clerks advanced in this Realm by their true Patrons, which have peaceably holden their Advancements by long Time, be suddenly put out: Whereupon, the said Commons have prayed our said Lord the

King, &c.” And again, in Statute 6 *Hen.* IV. (A.D. 1404) cap. 1. *Sur la grevouse complaint*, &c. *Ibid.* p. 43. “For the grievous Complaints made to our Sovereign Lord the King by his Commons of this Parliament, holden at *Coventry*, the vj. Day of October, the vj. Year of his Reign, of the horrible Mischiefs and damnable Custom which is introduct of new in the Court of *Rome*, that no Parson, Abbot, nor other, should have Provision of any Archbishoprick or Bishoprick, which shall be void, till he hath compounded with the Pope’s Chamber, to pay great and excessive Sums of Money, as well for the First Fruits of the same Archbishoprick or Bishoprick, as for other less Services in the same Court, and that the same Sums, or the greater part thereof, be paid beforehand, &c.”

Thus it appears that the Exactions of the Papal Court were attracting great Attention

in *England*, at the Period when this Tract was written. The Parliament, viewing the Matter as Politicians, denounced the Papal Claims on the Grounds that large Sums of Money were annually sent out of *England*, and Aliens advanced to spiritual Livings in the Church; *Wylyffe* taking up the Question as a Theologian, censures these Exactions as Simoniacal, and refers to them as symptomatic of the Approach of *Antichrist*.

See *Gibson*,
Codex, Tit.
xxxv. p.
824.

Godolphin,
Repertorium, c.
xxx.

Ayliffe,
Parergon,
p. 63.

The *Dismes* mentioned in the Text are the *Decimæ Decimarum*, or Tenths of all Livings, which, with the First Fruits, were originally claimed by the Pope, although subsequently annexed to the Crown; and which now form the Foundation of the Fund called *Queen Anne's Bounty*.

The *Pensions* exacted by the Court of *Rome* were still more directly Simoniacal: they are thus alluded to in the Preamble of

an Act passed in the Reign of King *Henry* Stat. 25,
VIII., where the Commons, addressing the *Hen. VIII.*
King, say: "That where your Subjects of c. 21. *Gib-*
this your Realm, and of other Countries and *son's Codex,*
Dominions being under your Obeysance, by p. 87.
many Years past have been, and yet be greatly
decayed and impoverished by such intolerable
Exactions of great Sums of Money as have
been claimed and taken, and yet continually
be claimed to be taken out of this your Realm,
and other your said Countries and Dominions,
by the Bishop of *Rome*, called the Pope, and
the See of *Rome*, as well in Pensions, Censes,
Peter-pence, Procurations, Fruits, Suits for
Provisions, and Expeditions of Bulls for Arch-
bishopricks and Bishopricks, &c.
. . . . It may, therefore, please your most
noble Majesty, for the Honor of Almighty
God, &c. That no Person or Persons
of this your Realm, or of any other your Do-

minions, shall from henceforth pay any Pen-
sions, Censes, Portions, Peter-pence, or any
other Impositions to the Use of the said Bi-
shop, or of the See of *Rome.*”

PAGE xxiv. line 2.

smalc.

This Word in the MS. is written apparently
“samle,” which must be an Error. The Edi-
tor has ventured to adopt a conjectural Emen-
dation, and print it “smale,” i. e. *small*.
This, at least, will make Sense; for, the Au-
thor’s Argument is, that if there were nothing
of a Simoniacal Nature in the Reservation of
Benefices, the small Benefices would be as
often made the Subjects of the Papal Provi-
sions and Reservations, as the “fatte” or more
valuable Livings; but the contrary being the
Case, it follows that the Income of the Bene-

fiſe is the real Object, and, therefore, that all theſe Exactions of the Court of *Rome* are Simoniacal in their Origin.

Ibid. line 4.

Joachur.

An evident miſtake of the Scribe for *Joa- chim*. In another Place, by a different Error, we find the Abbot called *Joachrin*. See p. xxvi.

Ibid.

En hīs book of ꝑe ſeedīs of ꝑrofetīs, &c.

Whether one Book or more be here referred to ſeems doubtful. The Editor is diſpoſed to think that three different Works are intended; —the firſt, *Of the Seedis of Profetis*; the

second, *Of the Seyingis of Popes*; and the third, *Of the Chargis of Profetis*. In another Place (p. xxvi) we find *Joachim* quoted "in his Book of the *Deedis of Profetis*;" and (p. xxix) "*Joachim* in the Book of the *Seedis of Prophetis*." Again (p. xxx) "the *Bookis*" of *Joachim* are spoken of in the plural Number, and "the Book *Of the Charge of Prophetis*" is quoted, as distinct from the rest.

It is probable that the Book of the *Seedis of Profetis*, and the Book of the *Deedis of Profetis*, may be the same; the Word *Deedis* or *Seedis* being one or other of them a Mistake of the Transcriber. If the Word *Seedis* be correct, the Title of the Work was probably *De seminibus prophetarum*; unless we take *Seedis*, as derived from the Verb *to say*, for *dicta*; for which there seems no Authority, especially as we find *Seyingis* used to

express *dicta*, in the very Passage before us. From the other Reading, the Title of the Book would be *De gestis prophetarum*. The Book *Of the Seyingis of Popes* may, perhaps, be meant for the *Liber de Flore* of the Abbot *Joachim*, which the Author of his Life tells us was also called *De summis pontificibus*.

Vit. *Joach.*
c. v. *Acta*
Sanctorum,
Maii tom.
vii. p. 103.

It is quite obvious, however, that if these Books contained the Doctrine for which they are quoted by *Wycliffe*, (viz. that the Year 1400 was to be the Date of the Revelation of *Antichrist*,) they could not have been genuine Productions of the Abbot *Joachim*. The Opinion of *Joachim* was, that the Year 1256 would be the Era of the total Extinction of the Christian Church, and that the Triumph of *Antichrist* was then to commence, and to continue for three Years and a half, counting from the Middle of the Year 1256, to the End of the year 1260. As in the Lines :—

MS. *Har-*
leian. Num.
1280. 8. fol.
227.

Hoc Cistercienni Joachim prædixit in anno
Quo Saladinus sanctum sibi subdidit Urbem,
Cum fuerint anni completi mille ducenti,
Et seni decies a partu Virginis almæ,
Tunc Antichristus nascetur demone plenus.

Rev. xi. 3,
xii. 6.

This Theory was derived from the famous 1260 Days of Prophecy, taking Days for Years, and computing from the Commencement of the common Christian Era. But when the Year 1260 passed away and the Prophecy was not fulfilled, the Followers of *Joachim* attempted to correct the Hypothesis of their Master, and many of them (as for Example the *Beguins*, who adopted the Speculations of *Peter John de Oliva*,) took hold of the 1335 Days of *Daniel*, and from them fixed upon the Year 1335, as the Date of *Antichrist's* Destruction. The Editor has not had Access to any of the Remains of *Peter John's* Writings, but he is informed by a learned

See the *Beguins* Confessions in the *Liber Sententiar. Inquis. Tolos.* pp. 298, 303, published by *Limborch. Hist. Inquisit.*

Friend, in whose Accuracy he has the fullest Confidence, that *Peter John*, in his *Tractatus de Antichristo*, has fixed upon the Year 1356, as the Year of the Revelation, not the Destruction, of *Antichrist*, by adding 96, the supposed Date of the *Apocalypse*, to 1260. *Joachim*, however, in greater Conformity with Scripture, made the Termination of the 1260 Days, (or Years, as he considered them,) the Period of the End, not of the Beginning of *Antichrist*. Our Author's Theory, supported by a Cabbalistic Computation from the Letters of the Alphabet, which the Editor has not been able to discover elsewhere, makes the Year 1400 the Era of the Revelation of *Antichrist*; and *Walter Brute*, in 1390, appears to have put forward a Conclusion not very dissimilar, although maintained on different Grounds. His Argument was drawn from the *Joachitic* Theory of the prophetic Days taken

Tract. de Antichristo,
fol. 48, b.

See p. xxvii,
et seq.

Fox's Acts and Monuments, vol. i. p. 545.
Lond. fol. 1684.

for Years, and from the Supposition that the 1335 Days of *Daniel* commenced at the Desolation of the Temple under *Adrian*.

On the whole then it is unquestionable, that *Wycliffe* had before him some spurious Productions of *Beguinism*, circulated under the Name of the Abbot *Joachim*, but which could not possibly have been derived from the genuine Writings of that Enthusiast. None of these spurious Books, so far as the Editor's limited Means of Research have enabled him to ascertain, have been preserved in our Libraries, or are noticed by the Authors who treat of the Doctrines of *Joachim* and his Successors.

It is evident from p. xxxi, that the Tract before us was composed in or after the Year 1356, the fatal Year of the Revelation of *Antichrist*, according to the Followers of *Peter John*.

Ibid. line 9.

The seventy and nyne chapter.

The Passage quoted is taken from the ninetyeth *Psalm*, as it is numbered in the *Latin Vulgate*, (ninety-first in our *English Version*.) The Editor is not aware of any Reason why this *Psalm* should be referred to as “the seventy and ninth Chapter,” and he is, therefore, constrained to assume, that there is here a Mistake of the Transcriber, who, perhaps, had before him numeral Letters or Figures, which he read erroneously. The Words referred to are to be found in Verses 5 and 6. *Non timebis a timore nocturno. A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.*

Ibid. line 11.

And Bernard accordiy pere twip.

Opp. S.
Bernardi.
Ed. Bened.
p. 1396. C.
tom. iv.

The Passage here referred to will be found in *St. Bernard's Works*, Sermon xxxiii. in *Cantica*, num. 14, et seq. *Adhuc nisi tædio fuerit longitudo sermonis, has quatuor tentationes tentabo suo ordine assignare ipsi corpori Christi, quod est Ecclesia. Et ecce quam brevius possum percurro. Videte primitivam Ecclesiam, si non primo pervasa est acriter nimis a timore nocturno. Erat enim nox, quando omnis qui interficeret sanctos, arbitrabatur obsequium se præstare Deo. Hac autem tentatione devicta, et sedata tempestate, inclyta facta est, et juxta promissionem ad se factam, in brevi posita in superbiam sæculorum. Et dolens inimicus quod frustra*

tus esset, a timore nocturno convertit se calide ad sagittam volantem in die, et vulneravit in ea quosdam de ecclesia. Et surrexerunt homines vani, cupidi gloriæ, et voluerunt sibi facere nomen: et exeuntes de ecclesia, diu eandem matrem suam afflixerunt in diversis et perversis dogmatibus. Sed hæc quoque pestis depulsa est in sapientia sanctorum, sicut et prima in patientia martyrum.

PAGE 25, line 7.

chaffare walkynge in derknessis is the
pryui heresie of symonians.

Here our Author abandons St. Bernard's Interpretation, which expounds *negotium perambulans in tenebris*, not of Simony, but of Hypocrisy, and Avarice. *Serpit hodie putida tabes per omne corpus Ecclesiæ, et quo latius, eo*

In Cant.
Serm.
xxxiii, s.
15.

desperatius: eoque periculosius, quo interius omnes quæ sua sunt quærunt. Ministri Christi sunt, et serviunt Antichristo. Honorati incedunt de bonis Domini, qui Domino honorem non deferunt. Inde is quem quotidie vides meretricius nitor, histrionicus habitus, regius apparatus. Inde dolia pigmentaria, inde referta marsupia. Pro hujusmodi volunt esse et sunt ecclesiarum præpositi, decani, archidiaconi, episcopi, archiepiscopi. Nec enim hæc merito cedunt, sed negotio illi, quod perambulat in tenebris.

Ibid. last line.

on *lyue*.

Cant. Tales.
v. 3041.

As *Chaucer*.

And here-againes no Creature on live
Of no degree availleth for to strive.

On live is now contracted or corrupted into

alive. Thus we say, *a-coming, a-saying, a-board, a-purpose, a-sleep, a-way, &c.*, for *on coming, on saying, on board, on purpose, &c.* By which it appears that Dr. *Wallis* is mistaken in supposing this Class of Words to be compounded with the Preposition *at*.

Wallisii
Gram. Ang-
lic. p. 86.
Lond. 8vo.
1765.

John Hopkins, in his Version of Psalm lxxvii. 16, has retained the old Form, *on trembling*, for *a-trembling* ;

“ The Waters, Lord, perceived thee,
The Waters saw thee well,
And they for Feare away did flee
The Depths on trembling fell.”

Numerous instances will be found in *Chaucer*, as,

Cant. Tales.
v. 1689.

“ On hunting ben they ridden really.”

and again,

Ibid. v.
13666, 7.

“ He could hunt as the wilde dere,
And ride on hauking for the rivere.”

PAGE xxvi. line 2.

habeꝝ.

This Word should probably be *haven*; but it is *haveth* in the MS. In the next Line, “byngyngē,” for “bygynnyngē,” is an obvious Mistake of the MS.

Ibid. line 9.

twereⁿ two and twenty hundriddis of zceris.

By this Date the Writer probably intended the Interval from the Birth of *Heber*, to the Birth of CHRIST: which by the Computation of *Bede* in his *Chronicon sive de sex atatibus mundi*, wanted but five Years of 2200, a mere Trifle with such Expounders of Prophecy as our Author.

Ibid. line 12.

Eusebi, Bede, & Haymound.

The Works here referred to are, probably, the *Chronicon* of *Eusebius*, translated and preserved by St. *Jerome*; the venerable *Bede's Chronicon, sive de sex ætatibus mundi*; and the *Historiæ Ecclesiasticæ Breviarium, sive de Christianarum rerum memoria, Libb. X.* of *Haymo*, Bishop of *Halberstadt*, who died A.D. 853.

Opp. B.
Hieronymi.
tom. viii.
Ed. *Vallarsii.*

PAGE xxvii. line 5.

fro þe beḡynnynge of Látin lettris.

That is to say, from the Foundation of *Rome*. The Writer speaks in round Numbers.

Ibid. line 15.

demyngre.

This Word is perhaps a Mistake of the Transcriber for *demed*, i. e. *deemed*, *considered*.

PAGE xxviii. line 8.

and þes þen þerse of .m. lette.

The Editor has not been able to find these Verses elsewhere. The Letters of the Alphabet are represented as *Collegæ*, or Members of a College, all the rest of whom go forth when the Gates are open; one only, viz. *m*, when they are shut. *College* is for *Collegæ*.

PAGE XXIX. line 3.

but bi helpe of Paul.

This alludes to the well-known Story, told by a great Number of the Antients, of the Destruction of *Simon Magus*, by the Prayers of Saints *Peter* and *Paul*. *Sulpitius Severus* relates this Event in the following Words: *Etenim tum illustris illa adversus Simonem, Petri ac Pauli congressio fuit. Qui cum magicis artibus, ut se Deum probaret, duobus suffultus dæmoniis evolasset, orationibus Apostolorum fugatis dæmonibus, delapsus in terram, populo inspectante disruptus est.* The same Account is given by *St. Cyrill of Jerusalem*; after stating that *Simon* had so far succeeded in deceiving the *Romans*, that the Emperor *Claudius* had erected a Statue to him with the Inscription

Sacræ Hist.
lib. ii. p.
95, 12mo.
Amstel.
1695.

Catech. vi.
14.

Library of the Fathers, (vol. ii. Transl.) 8vo. *Oxford*, 1838. p. 68.

Matt. xviii. 19.

Opp. B. Cyril. fol. Par. 1720, p. 96.

ΣΙΜΩΝΙ ΘΕΩ 'ΑΓΙΩ, he adds: "The Error spreading, that goodly Pair, Peter and Paul, the Rulers of the Church, being present, set Matters right again; and on Simon, the supposed God, attempting a Display, they straight-way laid him dead. Simon, that is, promised that he should be raised aloft towards Heaven, and accordingly was borne through the Air on a Chariot of Dæmons; on which, the Servants of God falling on their Knees, gave an Instance of that Agreement, of which JESUS said, *If two of you shall agree as touching any Thing that they shall ask, it shall be done for them*: and reaching the Sorcerer with this Unanimity of their Prayer, they precipitated him to the Earth."

For other Authorities, see the Note of the *Benedictine* Editor of *St. Cyrill*, on this Passage, and *Tillemont*, *Memoires pour servir a*

l'Histoire Ecclesiastique ; Saint Pierre, Tom. i.
Art. 34. p. 176.

Ibid. line 6.

Crist schal clanse his Chirche.

In the Original this is, “Chirche schal clanse his Chirche;” the Editor has not hesitated to correct so obvious a Mistake.

PAGE xxx. line 1.

the debel of mydday.

Demonium meridianum, alluding to Ps.
xc. 6, in the Vulgate.

Ibid. line 6.

whefore.

A Mistake of the MS. for *Wherefore*.

Ibid. line 10.

in Derkenessis.

The Word *in* was omitted by the Original Scribe; but is added in the MS. by a more recent Hand.

Ibid. line 12.

Bede upon the profetis of Sibille.

This Reference is to some spurious Work attributed to *Bede*, and which is probably not the same as the Tract *De Sybillis*, published among *Bede's* Works, and also by *Joh. Opsopæus Brettanus*, at the End of his Edition of the Sybilline Oracles; for that Tract does not contain any thing like the Computation from the Latin Letters, for which *Bede* is here referred to by our Author.

Sibyllina
Oracula ex
vett. Codd.
Aucta, &c.
a Joh.
Ops. Bret-
tanno, 8vo.
Paris, 1607,
p. 515.

PAGE xxxi. line 8.

Goddis chirche is foundid in kynrade of
prelatís.

This Expression is illustrated by the Preamble of the *Statute of Provisors*, (25 *Edw.* *Statutes of III.*): “Whereas late in the Parliament of *the Realm*, good Memory of *Edward* King of *England*, vol. i. p. 316. Grandfather to our Lord the King that now is, the xxv. [*leg.* xxxv.] Year of his Reign, Gibson's Codex, p. 65. holden at *Carlisle*, the Petition heard, put before the said Grandfather and his Council, in his said Parliament, by the Communalty of the said Realm, containing: That whereas the Holy Church of *England* was founden in the Estate of Prelacy, within the Realm of *England*, &c.”

Ibid. line 13.

pe whíche may wel be clepð collíbiste.

B. Hieron.
in Matt.
xxi. 12, 13,
tom. vii.
Ed. Val-
larsii, 4to.
Venet.
1769, Col.
162.

Collybiste, from the Greek Word *κολλίβιστης*, which is used St. *Matt.* xxi. 12, where St. *Jerome* remarks: *Sed quia erat lege præceptum, ut nemo usuras acciperet, et prodesse non poterat pecunia fœnerata, quæ commodi nihil haberet, et interdum sortem perderet, excogitaverunt et aliam technam, ut pro nummulariis, Collybistas facerent, cujus verbi proprietatem Latina lingua non exprimit. Collyba dicuntur apud eos, quæ nos appellamus tragemata, vel vilia munuscula. Verbi gratia, frixi ciceris, uvarumque passarum, et poma diversi generis.*

See also *Du Cange*, Glossarium, vv. *Collibium*, *Collybista*.

PAGE xxxii. line 1.

schal be seyd in a manere of careyne.

Careyne, from the old French, *carogne*, *carrion*; “seyd in a manere of careyne,” perhaps may mean, “they shall be spoken of as a Sort of Carrion,” unless there be here some Mistake of the Transcriber, which is not improbable. The next Clause, “thei schal be cast out as dogge in myddis places,” is possibly an Allusion to *Is. v. 25. Et facta sunt morticina eorum, quasi stercus in medio platearum*; the Word *dogge* being a Mistake for *donge*; and, “in myddis places” the Author’s Version of *in medio platearum*; although it is highly probable that *myddis* is corrupt.

Ibid. line 3.

hcr wiy acordiy Carnosensis.

Polycrat. p.
491. *Lugd.*
Bat. 1639,
8vo.

John of Salisbury, called *Carnotensis*, because he was Bishop of *Chartres*. The Passage referred to occurs in his *Polycraticus*, sive *De Nugis Curialium*, *Lib.* vii. *cap.* 20. *Si dicas quia ignis per septuaginta annos Babylonicæ captivitatis sub aqua vixerat, demum extinctus est, Antiocho vendente Jasoni sacerdotium; aut quod Beatus Gregorius testatur, quia pestilentia et fames, concussiones gentium, collisiones regnorum, et quamplurima adversa terris proveniunt, ex eo quod honores ecclesiastici ad pretium vel humanam gratiam conferuntur personis non meritis.* The other Reference (Line 11) is to *Lib.* viii. *cap.* 18. *Nam et peccata populi faciunt reg-*

Ibid. p.
635.

nare hypocritam, et sicut Regum testatur historia, defectus sacerdotum, in populo Dei, tyrannos induxit.

Ibid. line 10.

bey geue.

A Mistake probably for *ben gere*, i. e. *been given*.

Ibid. line 16.

alle children boren sippen ye first
pestilence, &c.

The Year 1348 and two following Years are recorded in all our Chronicles, as remarkable for a most formidable Pestilence which devastated Europe, and is said to have been attended with this singular Circumstance, that the Children born after the Pestilence

See *Boccacio Decamerone*, 1^{ma}.

*Caxton's
Chronicle,*
fol. Lond.
1528, fol.
c.xxiii.a.

had begun, were found to be deficient in the usual Number of Teeth. It may be enough to quote from our English Annalists, the Chronicle of *Caxton*. Speaking of the 23rd Year of King *Edward* the Third, the Historian says: “ ¶ And in the xxiiij Yere of his Regne, in y^e East Partyes of the Worlde, there began a Pestylence and Deth of Sarasyns and Paynyns, that so grete a Deth was never herde of afore, and that wasted away the People, so that unneth the tenth Person was left alive. ¶ And in the same Yere, about y^e South Countrees there fell so moche Rayne, and so grete Waters, that from Chrystmasse unto Mydsomer there was unnethes no Daye nor Nyght but that rayned somewhat, through which Waters y^e Pestilence was so enfected, and so haboundant in all Countrees, and namely, about y^e Court of Rome, and other Places, and See Costes, that unneth

there were lefte lyuyng Folke for to bury them honestly y^t were deed. But made grete Diches and Pyttes y^t were wonders brode and depe, and therin buried them, and made a Renge of deed Bodyes, and cast a lytell Erth to couer them aboue, and than cast in another Renge of deed Bodyes, and another Renge aboue them. And thus were they buried, and none other wyse, but yf it were so y^t they were Men of grete Estate, so that they were buried as honestly as they myght.” And again, “And in this same Yere,” [24 *Edw.* III.] “and in the Yere afore, and in the Yere nexte folowyng, was so grete a Pestylence of Men from the Eest in to the West, and namely through Botches, y^t they that sekened, as on this Daye, dyed on the thyrde Daye after, to y^e whiche Men y^t so dyed in this Pestylence had but lytell Respyte of theyr Lyggynge. Than Pope *Clement* of his Goodnes and Grace,

Fol. cxxiii.
d.

gave them full Remyssyon and Forgyuenes of all theyr Synnes that they were shryuen of, and this Pestylence lasted in *London* fro Mighelmasse vnto August nexte followynge, almost an hole Yere. And in these Dayes was Deth without Sorowe, Weddynges without Frendshyp, wylful Penaunce, and Derth without Scarsete, and Fleyng w^tout Refute or Sucour, for many fledde from Place to Place bycause of the Pestylence, but they were infected, and might not escape y^e Deth, after y^t y^e Prophete *Isaie* sayth, Who that fleeth fro the Face of Drede, he shall fall into the Dyche. And he y^t wyndeth him out of y^e Dyche, he shall be holden and tyed with a Grenne. But whan this Pestylence was cesed, as God wolde, unnethes y^e tenth Parte of the People was left on lyue. ¶ And in y^e same Yere began a wonders thyng, that all y^t were borne after y^e Pestylence had two

Cheketethe in ther Heed lesse than they had afore."

Hollinshed records in like Manner the Fact of the Pestilence, and the Desolation caused by it throughout *Europe*. Of *London* he says that the Death "had bin so great and vehement within that Citie, that over and beside the Bodies buried in other accustomed burieng Places, (which for their infinit Number cannot be reduced into Account), there were buried that Yeare" [viz. 1350] "dailie, from Candlemasse till Easter, in the Charterhouse Yard of *London*, more than two hundred dead Corpses." He also notices the Fact of the Children wanting Teeth, but he makes the Defect to be four, not two "cheke Teeth," as *Caxton's* Chronicle stated: "¶ This Yeare in August died *Philip de Valois* the French King. Here is to be noted, that all those that were borne after the Beginning of that

Chron. sub.
an. 1348,
vol. ii. p.
378-9.
Lond. 1587.

Ibid. p.
379.

great Mortalitie whereof ye have heard, wanted foure cheke Teeth (when they came to the time of Growth) of those 32 which the People before that Time commonlie vsed to have, so that they had but 28.”

Our Author, it will be observed, differs from *Hollinshead* in making the Defect “eight grete Teeth,” and in this he has the Authority of the second Continuator of the Chronicle of *William de Nangis*, published by *D'Achery* in his *Spicilegium*; a Narrative which apparently has been the Source from which many of our English Chroniclers have borrowed. It contains a very minute History of this memorable Pestilence, with several curious Particulars not mentioned by other Writers. The Author endeavours to account for the Plague by supposing the Explosion of a Comet, whose sudden Evaporation, he suggests, may have disseminated in the Atmosphere pestilential

D'Achery,
Spicileg.
tom. iii. p.
109, sq.

Vapours. He tells us also that the Jews were suspected of having poisoned the Fountains, and that many of them were in consequence put to Death, and burnt, in various Places. The circumstance of the Children born with a smaller Number of Teeth is thus recorded:—

Cessante autem dictâ epidemiâ, pestilentiâ, Ibid. p. 110. et mortalitate, nupserunt viri qui remanserunt et mulieres ad invicem, conceperunt uxores residuæ per mundum ultrâ modum, nulla sterilis efficiebatur, sed prægnantes hinc inde videbantur, et plures geminos pariebant, et aliquæ tres infantes insimul vivos emittebant; sed quod ultra modum admirationem facit, est quod dicti pueri nati post tempus illud mortalitatis supradictæ, et deinceps, dum ad ætatem dentium devenerunt, non nisi viginti dentes vel viginti duos in ore communiter habuerunt, cum ante dicta tempora homines de communi cursu triginta duos dentes,

sub et supra, simul in mandibulis habuissent. Quid autem numerus iste dentium in postnatis significet, multum miror, nisi dicatur, quod per talem et tantam mortalitatem hominum infinitorum et successionem aliorum et reliquorum qui remanserant, mundus est quodammodo renovatus et seculum, ut sic sit quædam nova ætas; sed proh dolor! ex hujus renovatione seculi non est mundus propter hoc in melius commutatus. Nam homines fuerunt postea magis avari et tenaces, cum multo plura bona quam antea possiderent; magis etiam cupidi, et per lites brigas et rixas atque per placita seipsos conturbantes, nec per hujusmodi terribilem mortis pestem a Deo inflictam fuit pax inter Reges et dominos reformata, quinimo inimici Regis Franciæ ac etiam guerræ Ecclesiæ fortiores et pejores quam ante per mare et per terram suscitaverunt, et mala ampliora ubique pullularunt.

Et quod iterum mirabile fuit ; nam cum omnis abundantia omnium bonorum esset, cuncta tamen cariora in duplo fuerunt, tam de rebus utensilibus, quam de victualibus, ac etiam de mercimoniis et mercenariis et agricolis et servis, exceptis aliquibus hereditatibus et domibus quæ superflue remanserant his diebus. Charitas etiam ab illo tempore refrigerare cæpit valde, et iniquitas abundavit cum ignorantis et peccatis : nam pauci inveniebantur qui scirent aut vellent in domibus, villis, et castris, informare pueros in grammaticalibus rudimentis.

The Allusion contained in the Tract before us to the Circumstance of the Children wanting Teeth, may possibly be urged as an Objection to the early Date of 1350, which it claims for itself. For if this Circumstance of the Want of Teeth be a Fable, it is not probable that it could so soon have become current ;

and if on the other hand it be true, it seems hardly possible that the Fact could have been ascertained in 1350, respecting all Children born *since* the first Pestilence, i. e. since 1348. However, it is possible that by the *first* Pestilence our Author may have alluded, not to that of 1348, but to that of 1340, which is thus described by Knighton, under that Year: “*In æstate scilicet anno gratiæ M. CCC. XL., accidit quædam execrabilis et enormis infirmitas in Anglia quasi communis, et præcipue in comitatu Leicestræ, adeo quod durante passione homines emiserunt vocem latrabilem ac si esset latratus canum; et fuit quasi intolerabilis pæna durante passione. Exinde fuit magna pestilentia hominum.*”

De event.
Angliæ.
(Apud x.
Script.)
Col. 2580.

It is no Doubt a Difficulty that the Continuator of *William de Nangis* and other Chroniclers, represent the Phenomenon of the Want of Teeth as the Consequence of the Pestilence

of 1348, but the Story may have originated at the former Period, although later Writers recorded it in Connexion with the more recent and more formidable Pestilence.

The Editor, however, leaves this Question to be decided by future Research, and by Judges more competent than himself. It is not impossible that the whole Passage in which See p. xxxi. the Date of “thrittene hundrid yere and sixe and fifty” has been given, may prove to be a Quotation from the Book referred to under the Title of “*Joachim* in the Book of the Seedis of Profetis,” and if so, the Tract before us must of course be the Production of a later Period.

PAGE xxxiii. line 1.

Merlin Ambrose.

For the History of *Merlyn*, see *Geoffrey* of

Monmouth's Historia Regum Britannicæ, Lib. vi. c. 17, 18. The famous Prophecy of *Merlyn* will be found in Lib. vii. c. 3, 4. It has also been repeatedly published in a separate Form, with the Commentaries in seven Books of *Alanus de Insulis*.

Ibid. line 3.

of ꝑe myscheif.

In the original MS. these Words are repeated, "*in the tyme of the myscheif of the myscheif of the Kok ;*" the Editor did not deem it necessary to retain so obvious a Mistake of the Transcriber.

Ibid. line 5.

ꝑe sixte of irlond.

This Personage is mentioned in numerous

Prophecies circulated under the Names of *Merlyn*, *Gildas*, *Robert of Bridlington*, *Sybill*, and others, in the fourteenth and fifteenth Centuries, many of which appear to have had their Origin in the Prophecy of *Merlyn*, preserved by *Geoffrey of Monmouth*, already referred to, where we find “the sixte of *Irland*” thus noticed:—

Sextus Hiberniæ mœnia subvertet, et nemora in planitiem mutabit: Diversas portiones in unum reducet, et capite leonis coronabitur.

Galf. Mon-
muthen. lib.
vii. c. 3, ap.
Rer. Brit-
tan. Scrip-
tores. p. 50.
Heidelb.
1587.

The following Collection of Prophecies relating to *Sextus of Ireland*, is from a MS. written about the Middle of the Fourteenth Century, and preserved in the Library of *Trinity College, Dublin*.

Iste sunt prophetie diuerse a diuersis prophetate de Sexto Hibernie, qui vocatur Dominus [here there is an erasure in the MS.] *Rex Anglie et Francie et Sextus Dominus Hibernie, de*

Cod. MS. in
Bibl. Coll.
SS. Trin.
Dubl. Cl. B.
Tab. 2, No.
7, fol. 209.

Vid. *Contin.*
altera Chroni-
nici Gul. de
Nangis, ap.
Dacherii
Spicil. t.iii.
104, where
this Prophe-
cy is attri-
buted to
Johannes de
Muis.

quo Prophetie sunt notate. Hermerus Dominus sapientum. Anno a Creatione mundi sex M. CCC et IIII.^{xx} Liliū regnans in nobiliore mundi mouebit se contra senem leonem, et veniet in terram eius inter spinas regni sui, et circumdabit filium leonis illo anno ferens feras in brachio suo. Cuius regnum erit in terra lune timendus per vniuersum mundum potestate agentis principalis, cum magno exercitu suo transiet aquas et gradietur in terram leonis carentis auxilio, quia bestie regionis sue iam dentibus suis eius pellem dilaceraverint. Illo anno veniet Aquila a parte orientali, alis extensis super solem, cum multitudine pullorum suorum, in adiutorium Filii hominis. Illo anno Aquila destruetur. Amor magnus erit in mundo. Una die in quadam parte leonis erit bellum inter plures reges crudeles, quod usque ad diem illum non viderunt homines; illa die erit sanguinis diluuium, et perdet Liliū coro-

nam solis, quam accepit Aquila, de qua Filius hominis postmodum coronabitur. Per quatuor annos sequentes fient multa in mundo prelia inter omnes homines fidem tenentes, quia illo tempore credenda sunt. Omnia tunc erint communia. Maior pars mundi destruetur, caput mundi erit ad terram declinatum. Filius hominis et Aquila relevabunt ille [sic], et tunc erit pax in toto orbe terrarum, et copia fructuum, et filius hominis mare transiet, et portabit signum mirabile ad terram promissionis, sed prima causa sibi permissa remanebit.

Item versus illius sompniatoris viri religiosi, per quos versus cognoscitur Sextus Hiberniæ.

*Illius imperium gens barbara senciet illum,
Roma volet tanto principe digna dici,
Conferet hic Rome plus laudis quam sibi Roma,
Plus dabit hic orbi quam dabit orbis ei.*

*Versus raticinales de Normannia, de eodem Sexto.
Anglia transmittet Leopardum lilia Galli,*

Qui pede calcabit Cancrum cum fratre superbo,

*Ungues diripient Leopardi Gallica regna,
Circulus inuictus circumdabit unde peribunt.*

Anglia regnabit, Vasconia porta redibit

*Ad iuga consueta Leopardi Flandria magna
Flumina concipient que confundent genetricem.*

*Lilia marcescent, Leopardi posse vigebit,
Ecclesie sub quo libertas prima redibit.*

*Huic Babilon veniet truces aras non teret
omnes,*

Acon Ierusalem Leopardi posse redempte,

*Ad cultum fidei gaudebunt se redituras,
Imperium mundi sub quo dabit hic heremita.*

Versus cuiusdem nomine Gildas, per quantum tempus regnabit idem Sextus.

*Ter tria lustra tenent cum semi tempora
Sexti,*

En vagus in primo perdet, sub fine resumet,

*Multa rapit medio volitans sub fine secundi,
Orbem submittet reliquo, clerumque reducet
Ad statum primum, post hoc renouat loca
sancta*

Hinc terram spernens secundo ethere scandit.

In another MS. in the Library of *Trinity College, Dublin*, there is preserved a Prophecy in which *Sextus* of *Ireland* is also mentioned, and which, as the Editor is informed by his learned Friend *John Holmes*, Esq., of the *British Museum*, occurs also in the *Arundel MS. 57*, fol. 4, b., where it is entitled, "*Versus Gylde de Prophetia Aquile.*"

*Cod. MS. in
Bibl. Coll.
SS. Trin.
Dubl. Class.
E. Tab. 5,
No. 10, fol.
xliii.*

It will suffice to quote from this Prophecy the Lines where *Sextus* is mentioned.

*Sextus Hybernensis milleno milite cinctus,
Hostibus expulsis castra relicta petet,
Mena subversa vix antrix apta ferarum
Pinget et cinctus bubo necabit apem.*

Ibid.

pe witt is our king wip his children.

“*The witt*,” i. e. the Meaning; alluding probably to the Interpretation given of this part of the Prophecy by *Alanus de Insulis*, who supposes the then reigning King Henry II. and his Sons to be intended; his Words are:—

*Prophetia
Anglicana*
vii. Libris
explanacionum
*Alani de
Insulis.*
Francof.
1603. 12^{mo}.
lib. iii. p. 91.

Henricus qui nunc in Anglia regnat, quinque filios suscepit ex Regina conjuge sua, quorum unus mortuus est, quatuor vero supersunt. Habuit et sextum ex concubina, qui clericus est, magnæ, ut aiunt, juxta ætatem, probitatis. Hic itaque vel sextus dicetur Henrici Regis filius, si mortuus ille quem habuit ex Regina inter alios computetur, vel quintus, si soli superstites a propheta numerantur, et alius adhuc expectandus, quem hic Sextum appellat. Possumus tamen sextum istum intelligere, qui in Anglia regnaturus sit post quatuor istos,

et alium quintum quicumque ille sit, hoc est sive istorum frater, sive non, de quo dicitur quod Hybernæ sit mænia subversurus, excisurus nemora, et in planitiem mutaturus diversas portiones, id est regna diversa, non est enim unum regnum, sed plura, ad unum regnum reducturus, ejusque coronam, assumpta feritate et fortitudine leonina, suo capite impositurus.

Ibid. line 9.

Sibille accordij herto.

The Verses of "Sibille" here quoted are to be found in a large Collection of other Prophecies of the same character, in a Manuscript of the fourteenth Century, preserved in the Library of *Trinity College, Dublin*. The Editor is also enabled, through the Kindness of Mr. *Holmes*, to give here a complete Copy of them from the *Cotton*

Cod. MS.
in Biblioth
Coll. SS.
Trin. Dub-
lin. Class. E.
Tab. 5, No.
10.

MS. Claud. B. vii., collated with the *Arundel MS. 57*, fol. In this latter MS. which is written, as Mr. *Holmes* conjectures, in a Hand of about the Year 1350, and also in the *Dublin MS.* the Line *Terræ motus*, &c. comes immediately before the Line *Millenis ducentenis*. The other various Readings are given in the Margin; A. denoting the *Arundel*, and D. the *Dublin Manuscript*.

^a *Deest titul.* “SYBILLA de eventibus regnorum et eorum Regum
in *Cod. Dublin.* ante finem mundi.”^a

Gallorum lenitas Germanos iustificabit,
Italiæ gravitas Gallos confusa necabit.

^b *Gallus succumbet.* A.
D.

^c *Victoria.* D.

^d *Abhorrebit.* D.

^e *Vox.* D.

^f *Aliis.* D.

Succumbet Gallus^b, *Aquilæ victricia*^c *signa*
Mundus adorabit,^d *erit urbs sub*^e *presule*
digna.

Millenis ducentenis nonaginta sub annis,

Et tribus^f *adiunctis, consurget aquila grandis.*

*Terræ motus erunt, quos^g non procul^h angu-
ror esse.* ^gErit, quem.
A.

Constantine cades, et equi de marmore facti, ^hPlus. A.

Et lapis erectus, et multa palatia Rome.

Papa cito moritur, Cesar regnabit ubique,

Sub quo tunc vana cessabit gloriaⁱ cleri. ⁱCessabunt
gaudia. D.

Anno millesimo C.ter vicesimo v. dabit ether

Blada vina fractus fiet pro principe luctus ;

*Una columpna cadet, quæ terram schismate
tradet,*

Gens periet subito, Petro testante perito.

The last four Verses occur only in the *Dublin* MS., and seem to contain an Allusion to the Prophetical Doctrines of *Peter John*, or rather of his Followers. The Date intended is probably 1325, taking “*C.ter*” for CCC ; and that this Year was one of the Eras fixed by the *Beguins* for the Revelation of Antichrist, appears from the *Liber Sententiarum Inquisitionis Tholosanæ*, published by Limborch ; Limborch.
Hist. In-
quisit. ad
fin. p. 303.

for Example *Petrus Moresii*, a Beguin, *receptus ad tertium ordinem Sancti Francisci conjugatus*, was examined by the Inquisitors on the 8th of April, 1322, and declares, *Credidit et credebat firmiter, tempore quo captus fuit, quod Antichristus esset venturus, et consumpaturus cursum suum, infra annum quo computabitur incarnacio Domini M.CCC.XXV.*

The Verses, as quoted by our Author, are very corrupt in the Original MS. The Editor has therefore ventured to alter "*viccus*" into "*victricia*;" "*urbis*" into "*urbs*," and "*tessabit*" into "*cessabit*."

Ibid. last line.

elíspirid.

This Word is very probably corrupt, although *Lewis*, who appears to have received from *Dublin* a Transcript of this Tract, or copious Ex-

tracts, does not seem to have considered it so, for he has inserted the Word in his *Glossary*, and quotes for it only the Authority of the Passage before us; he says,

“*Elispired*, perhaps for *expired*. *Secular power of the Hooly Goost expired*, alluding to the secular Power the Popes have. For having quoted four Verses of *Sibille*, one of which is: *Papa cito moritur, Cæsar regnabit ubique*, *Wiclif* adds, *thei that treten this Verse of Sibille, alle that I have seen, accorden in this, that secular power of the Hooly Goost elispired.*”

Hist. of the
Life of
Wiclif. Oxf.
1820.
(*Table of
obsolete
Words*; in
voc.)

PAGE xxxiv. line 13.

pe wordis of Josue 2. cº. pe pridde.

The Editor is unable to explain this Reference.

Ibid. line 17.

pe Master of Scholys rehersy.

Peter Comestor, Chancellor of the Cathedral of *Paris* in 1164, and Author of the *Historia Scholastica*, is the Person here called *Master of Schools*. The Passage referred to occurs in the *Hist. Schol.* on the third Book of Kings, *cap. viii.* (not *cap. v.* as quoted by our Author), and is as follows:—

Petri Comestoris
Hist. Schol.
8°. Florent.
1526. fol.
cxvii.

Fabulantur Iudei ad eruderandos lapides celerius habuisse Salomonem sanguinem vermiculi qui Tamir dicitur: quo aspersa marmora facile secabantur, quem invenit hoc modo. ¶ Erat Salomoni strutio habens pullum, et inclusus est pullus sub vase vitreo. Quem cum videret strutio, sed habere nequiret: de deserto tulit vermiculum: cuius sanguine liniuit vitrum, et fractum est.

The same Story with the very same mystical Application of it which is made by our Author, is given by *Peter Berchorius* in his *Reductorium morale*, who quotes from *Gervase of Tilbury*. This latter Writer, as we learn from *Berchorius*, took the Story from *Peter Comestor*, and being an Englishman, was most probably the immediate Source from which the Author of the Tract before us derived it, especially as *Gervase* wrote upwards of a Century before *Berchorius*, who died in 1362. The Editor has not had an Opportunity of consulting the Work of *Gervase of Tilbury*, but it is probable that *Berchorius* has done little more than extract his Words.

De struthione mirabile quid ponit Geruasius, et videtur accipere de Historia Scholastica. Dicunt Iudæi (ut ait) quod cum Salomon templum ædificaret, ut lapides citius sculpe- Berchorii Red. Mor. lib. xiv. c. 60. n. 4. p. 658. fol. Venet. 1683.

vitreo, quem cum struthio habere nequiret, ad desertum iuit, et exinde vermem qui Thamus dicitur, apportauit, cuius sanguine vitrum liniuit; fractoque statim vitro, pullum recuperauit. Quo agnito Salomon de sanguine illorum vermium lapides templi fecit liniri, et sic faciliter potuerunt imprimi vel sculpi. Idem verò Geruasius dicit Romæ in quodam antiquo palatio fialam liquore lacteo plenam, esse inuentam, quo liniti lapides facillimè sculpebantur. Talis vermis videtur fuisse Christus. Pullus enim Struthionis, i. homo (qui erat per creationem pullus, et filius Dei Patris) fuerat incarceratus, et carceri culpæ et pænæ, a mundi principio destinatus. Struthio ergo, i. Deus Pater, a deserto paradisi, vermem, i. Christum hominem factum, adduxit, et ipsum per passionem occidit, vel occidi permisit, et sic cum isto sanguine portas carceris infernalis fregit,

et pullum suum hominem liberavit. Zac. 9. Tu autem in sanguine testamenti tui eduaxisti vinctos tuos de lacu. Igitur quicumque voluerit lapidem, quicumque cor suum durum et lapideum, per contritionem scindere, et per conversationem sculpere decreuerit, adhibeat sanguinem huius vermis, i. dominicæ passionis memoriam, et liquorem lacteum memoriæ sucæ benedictæ, et sic nunquam erit ita durum aut obstinatum, quin recipiat contritionis scissuram, et correctionis sculpturam. Ezech. 36. Auferam cor lapideum de carne vestra, et dabo vobis cor carneum.

The same Story occurs in some Copies of the *Gesta Romanorum*, where the Artifice by which the Worm "*thumare*," (as it is there called,) was detected, is ascribed to the Emperor *Diocletian of Rome*. See *Swan's Translation of the Gesta Romanorum*, vol. i. *Introduct.* p. lxiv.

Gesta Romanorum, &c. translated from the Latin by the Rev. Charles Swan. 2 vols. 12°. London, 1824.

The Name of the Worm, to which the marvellous Property of breaking Stones is ascribed, is corruptly given by the foregoing Authorities. It is called by the Jews, not *tanir*, or *thamus*, but *schamir* (שְׁמִיר), and frequent Allusions to it occur in the Rabbinical Writers. The original Story is to be found in the *Talmud*, and seems intended to explain what we read 1 Kings, vi. 7, that *neither Hammer nor Axe nor any Tool of Iron* was heard in the Temple of *Solomon* while it was in building.

Talmud
Babyl.
Tract.
Gittin. fol.
68. col. 1, 2.

The following is an abridged Account of the original Legend: *Solomon*, when about to build the Temple, perceived by his Wisdom, that it would be more acceptable to God, if built of Stones upon which no Tool of Iron had ever been raised. Whereupon he inquired of the Rabbis how this was to be effected.—They told him that he must procure the Worm *Schamir*, by the Help of which *Moses* had cut

the Stones of the High Priest's Breastplate. *Solomon* then inquired where this Worm was to be found. The Rabbis confessed their Ignorance, but advised him to summon certain Devils, and compel them, by Torments, to make the Discovery; this was done, and the Devils answered, that *Aschmedai*, the King of the Devils, alone, could tell where the Worm *Schamir* was to be found. Accordingly, *Benaiiah*, Son of *Jehoiada*, was sent with a Chain on which the Name of God was inscribed, to bind *Aschmedai*, and bring him before *Solomon*. It took some Time to capture *Aschmedai*, and a long Account is given of the Difficulties of the Undertaking. At Length, on the third Day, he is brought to *Solomon*, who asks him for the *Schamir*. *Aschmedai* answers, It is not in my Keeping; but *Sara-Dima* (the Angel that presides over the Sea) has it, and he will entrust it only to the Wild-Hen (תרנגולא),

from whom he exacts an Oath for its safe Return. *Solomon* asked what the Wild-Hen did with the *Schamir*; the Dæmon answered, She brings the Worm to the Rocky Mountains, destitute of Grass and Verdure, and by its means she breaks down their Rocks; she then carries up the Seeds of Trees, and thus the Mountains, once Barren, become covered with Woods. Having obtained this Information, *Solomon* sought out the Nest of the Wild-Hen, and enclosed it, with her Young Ones, in a Covering of transparent Crystal. The Wild-Hen, on her Return, seeing her Nest and Young Ones, but finding herself unable to enter it, flew away, and soon after returned with the Worm *Schamir*; whereupon *Solomon's* Servants, who had been lying in Wait for her, set up a great Shout, which so terrified her, that she dropped the Worm, and thus *Solomon* obtained Possession of it. The Wild-Hen, how-

ever, flew away, and hanged herself, for having lost the Worm, and broken her Oath. See *Eisenmenger, Entdecktes Judenthum* Theil, I. p. 350. *Johan. Christoph. Wagenseilii Sota*, p. 1072, and *Buxtorfii Lexicon Chald. et Talmud. in voce שמייר*.

Page xxxv. line 1.

after pe talis of icwis of Salamon.

That is, “reherseth, after, or according to, the Tales or Legends of the *Jews*, concerning *Solomon*.”

Ibid. line 8.

the glass to barst.

To, perhaps for “al to,” *statim, penitus*. Thus in our *English Version* of the Bible, (Judg. ix. 53.) “And a certain Woman

cast a Piece of a Millstone upon *Abimelech's* Head, and al to brake his Skull."

Ibid. line 14.

pe on t twenty Salme. 2i.

The Editor is not sure that he has rightly deciphered the Letters represented by "2i;" he once thought they were "ri," but this seemed inexplicable, and he now believes them to be an Attempt of a very ignorant Transcriber to represent in *Arabic* Numerals the Number of the Psalm referred to.

PAGE xxxvi. line 15.

How writty to the Romans.

This Reference belongs to what goes before, not to what follows. Mr. *Vaughan*, in his *Life*

of *Wycliffe*, not perceiving this, has altered the Text to make the Sense perfect, and quotes the Passage thus: “ So, when we were sinful, and the Children of Wrath, God’s Son came out of Heaven, and praying His Father for His Enemies, He died for us. Then much rather shall we be saved, now we are made righteous through His Blood. St. Paul writeth to the *Romans*, that *Jesus* should pray for us, and that He went into Heaven to appear in the Presence of God for us. The same also he writeth to the *Hebrews*, the which Presence may He grant us to behold, who liveth and reigneth without End.— Amen.”

Mr. *Vaughan*, however, does not tell his Readers what Passage of the Epistle to the *Romans*, occurring, also, in the Epistle to the *Hebrews*, he supposes our Author to have quoted. There exists, in Fact, no such Pas-

Fol. i. p.
259. 2nd
Edit.

sage ; nor does the Text stand in Need of any Emendation. The References, in both Cases, come after the Passages quoted ; and this removes all the Difficulty which Mr. *Vaughan* appears to have found in the Reading of the original Manuscript.

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